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The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3725.
NEW SERIES, No. 829.]

LONDON, SATURDAY, NOVEMBER 15, 1913.

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*President of the British and Foreign Unitarian Association
and of the Manchester District Association of Churches.*

Chairman : The Rev. H. Enfield Dowson, B.A.

November 28.—Opener : Mrs. FREESTON.
Chairman : F. W. Monks, Esq., J.P.,
Warrington.

November 29.—Opener : C. SYDNEY JONES, Esq., M.A., Liverpool.
Chairman : The Rev. J. Edwin Odgers,
M.A., D.D.

Contributions for the Bazaar or the Centenary Fund may be sent to the Chairman, Rev. DENDY AGATE, Dunham Road, Altrincham ; the Treasurer, Mr. DAVID A. LITTLE, Hatherley, Portland Road, Bowdon, Altrincham ; or the Secretary, Mr. JOHN M. OLIVER, High Croft, Park Road, Bowdon.

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Nov. 23. Thought-Power and its Human Possibilities.
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November.

16. Rev. Dr. EDGAR THACKRAY, of Huddersfield.
23. Rev. WILLIAM WOODING.
30. Rev. JOSEPH WOOD.

December.
7. Rev. Dr. S. H. MELLONE, Principal of the Home Missionary College, Manchester.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 16.

LONDON.

- Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. J. A. PEARSON; 7, Rev. D. DELTA EVANS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Evening discourses during November—“ Religious Movements of Modern Times.” Nov. 16, “ The Broad Church.”
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 6.30, Mr. S. MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. BERTRAM LISTER; 7, Rev. A. H. BIGGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. A. H. BIGGS; 7, Rev. B. LISTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES, Ph.D.
 Association Sunday.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. J. McDOWELL.
 Kilburn, Quex-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. F. COTTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. Dr. EDGAR THACKRAY. Association Sunday.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. E. STANLEY RUSSELL, B.A., of Liverpool.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.
 ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.

- BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN Row, 10.45 and 11.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. B. C. CONSTABLE.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCORD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, November 18, 1.15 to 1.45, Rev. DR. MELLONE, D.Sc., M.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-Tyne, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. M. ROWE.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. ARNOLD H. LEWIS, B.D.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Miss LAWRENCE, of Garden City, on the “ Dual Day.”
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.
 CAPE TOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.
 ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.
 MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.
 VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

BURNS—ENFIELD.—On November 8, at Nottingham, Emile Vivian, youngest son of the late James Burns, of St. Kitts, W.I., and Mrs. Burns, of St. Leonards, to Margaret Elinor, second daughter of Mr. and Mrs. E. W. Enfield, of Burton Joyce, Notts.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress

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** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

IT was announced on Thursday morning that the Government has decided to liberate James Larkin from prison. We believe that whatever further trouble there may be, when his fiery spirit is abroad once more in the streets of Dublin, the conscience of the nation will regard his release as an act of simple justice. The charges made against him and the manner of his trial have aroused a great volume of public indignation. We do not admire either the manners or the wisdom of men who use disrespectful language about the King; but we believe greatly in freedom of speech and in the serious menace to liberty which is involved in prosecutions based upon imperfect police reports of public speeches. Seditious language may be regarded with peculiar horror in the confined mental atmosphere of Dublin Castle, just as blasphemy is still denounced as an exceptionally heinous form of crime in some timid religious circles. But men of robust intelligence and a firm confidence in the benefits of freedom will view with grave alarm any attempt to punish their fellow-citizens for strong words in religious or political controversy.

* * *

THE "Ritual Murder" case at Kieff has ended in a verdict of acquittal for Beiliss, the unhappy man who has already suffered two years' imprisonment without trial on this heinous charge. So far the result is satisfactory, for the evidence was of the flimsiest possible character, and any other verdict would have robbed the Russian judicial system of the last shred of respect before the civilised world. But the jury has added an expression of opinion

that the murder did actually take place under the peculiar circumstances specified. The obvious suggestion is that there has been a "ritual murder" by some persons or persons unknown, with the result that while Beiliss rightly goes free the prejudice against the Jews may be inflamed rather than allayed. This can only be regarded as a sop to the Anti-Semites and the forces of re-action. We must hope that the situation is not as bad as it appears; but the broad fact remains that the foul slander against the Jews has not been finally crushed into the dust as it ought to have been, and it is stated that numerous Jewish families are leaving Kieff as they fear popular violence.

* * *

By a curious coincidence we published a review of Dr. Alfred Russel Wallace's last book on the day when his death was announced. It was symbolical of the activity and eagerness of his mind. Though he was ninety he had never retired from active work, and new causes still found in him unspent forces of intellectual curiosity and moral enthusiasm. Perhaps he threw himself into too many movements to achieve the highest point of fame. He will be remembered as the friend of Darwin, who reached in a flash of intuition the same clue as the older man discovered after years of toil; but he lacked Darwin's scientific training, nor had he the element of austere loneliness and complete dedication to one supreme interest which fascinated men in Darwin and gave him a secure place among the creative intellects of the world. The quality of Wallace's mind left him free to play with many forms of speculation and to accept the part of a Don Quixote among scientists and social reformers; but it can scarcely be doubted that what he gained in this way in personal charm and breadth of sympathy was at the expense of the enduring value of much of his work.

FOLLOWING close upon the lamented death of Sir Robert Hunter, one of the stalwart pioneers in the movement for the preservation of open spaces, comes the welcome announcement that Box Hill has been saved as a public pleasure ground. Mr. Leopold Salomons has purchased the whole estate of more than 235 acres in order to save it from the threatened invasion of the builder, and has expressed his intention of vesting it in the National Trust. It is an act of almost princely munificence, which will earn the gratitude of all lovers of the open air; for Box Hill is one of the finest tracts of unspoilt breezy upland, easy of access from London, and its loss would have been irreparable. We hope that future generations will honour the memory of the "pious founders" of these places of rest and recreation as we honour William of Wykeham for his church at Winchester or the founder of some ancient seat of learning. In our own day there is certainly no better way of dedicating wealth to God.

* * *

THERE has been a strange controversy in the columns of the *Times* between Mr. Bernard Shaw and the Bishop of Kensington, in which the plain moral common-sense of the Bishop has won an easy victory. In a letter of riotous perversity Mr. Shaw attacks the Bishop for his recent effort to place some restraint upon the Music Hall stage, when it goes beyond what the general standards of decency in the community can approve. He pleads for complete freedom of trade in amusements. If you like a thing go to see it; if you don't like it, stay away; but whatever you do don't interfere with the liberty of other people. This of course amounts to a gospel of moral anarchy, and, as the Bishop has no difficulty in showing, it runs counter to human experience and the highest interests of civilised

society. In a letter which he contributes to the discussion, Mr. H. B. Irving points out that it is untrue to all history, or experience, or knowledge of human nature to expect theatrical art to take the right line without some element of public control. "Nothing will persuade me," he writes, "that it is wholesome for theatrical art morally, or commercially in the long run, that entertainments should be given which raise acute questions of propriety or impropriety. That is surely playing into the hands of those very bigoted enemies of the theatre whom Mr. Shaw has described so trenchantly."

* * *

MANY people, who are keenly interested in work among boys, have stood rather aloof from the Boy Scout Movement on account of the encouragement which they believe it gives to the military spirit. Sir R. Baden Powell is anxious to allay these suspicions and disarm the critics. In an interview, which appeared in the *Manchester Guardian* last Saturday, he emphasised the fact that it is no part of their policy to influence boys to join the army, and that there is no military drill in the movement. "Military drill," he said, "tends to destroy a boy's initiative, and we want to teach them to be self-reliant and develop their individuality. We teach them how to move in bodies from place to place, but we discourage making a practice even of that. Our aim is to get each boy to take up independent physical training. We teach them exercises and have nothing to do with collective drill."

* * *

To the suggestion that his aims are quite other than military in the narrower sense the Chief Scout replied:—

"Quite so. We put character first of all. They learn reading, writing, and arithmetic inside the schools. Outside the schools we try to teach them character. We do nothing by mere instruction. We try to get the boy to learn for himself, and we do that by making him a backwoodsman. He learns self-reliance by having to find his way by day and night, and having to cook his own grub. He learns manliness, and we try to put a sense of honour into him. He learns that he is always on duty, whether he is in uniform or not. Second comes physical development, which we teach by a variety of outdoor games and practices. Thirdly, we teach him helpfulness to other people by instruction in ambulance work, first aid, and how to deal with every kind of accident. Fourthly, we teach them handicrafts, and that sends to the technical schools boys who would otherwise never go into them." The international character of the Scout Movement, he added, made it a practical help to the cause of peace.

A MOTHER—AND WAR.

BY DOROTHEA HOLLINS.

Was it for this I nursed thee at my breast,
My little precious son?

Was it for this I did forego my rest
Till night was done?

Thy darling hands that clasped me round the neck
With earth and blood are stark:
Thine eyes, through which Heaven's truth did clearly break,
Stare at the dark.

The soul I led in high and lovely ways,
Ah! whither is it fled?
It is with God; but oh, the happy days
Wert thou not dead!

Days that thy fellows might rejoice to share,
Brimful of Love and Work;
Man among men to breathe earth's spacious air,
No task to shirk!

Men in their loveless councils sent my boy
To slay and to be slain;
Could man but know a mother's holy joy,
A mother's pain—

No worldly prize, no seething cause of hate,
Could make this murder right;
None but St. Michael flaming through the Gate
May truly fight.

At God's behest he draws his awful sword
The Devil's hosts to quell;
Diplomatists who hearken for God's word
To hurl the Shell—

Where are they? Were there such, 'twould not avail;
We are not fiends, but men,
And only that great Love which cannot fail
Redeems again.

Curs'd be their loveless councils! yet, I rave!
We must not curse, but bless.
But oh! my son is lying in his grave
And no caress

Was mine to give, no parting words of peace
Were his for me to hear.
O hard! upon the midnight thus to cease
With no one near!

Child of my love, for Love I could resign
Thee to thine utmost fate;
Yield thee to Sacrifice's thrill divine,
But not to Hate!

No hate was in thy heart, nor yet in his
Who fired the fatal lead;
Let the financiers fight! through their hate 'tis
My son lies dead.

O women! guard your loyalty to Love!
E'en statesmen-fathers then
Might trust the voice that speaks from Heaven above—
"Not pawns, but men!"

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DEMOCRACY AND OUR THOUGHT OF GOD.

THE clergy are warned continually that they must not mix up their religion and their politics. The political sermon, especially when it runs counter to the accepted order of things, is held to be an offence against good breeding and fair play. And yet the influence of political ideas has been one of the most important factors in the fashioning of theological conceptions. The idea of GOD as Legislator and King, which pervades the Old Testament, is closely connected with the history of the Hebrew monarchy. The political terminology of the Roman Empire provided symbols and moulds for the thought of primitive Christianity, and was responsible for some of the titles of honour which were given to CHRIST himself. The Church of England was cradled in feudalism, and many of the difficulties which agitate it at the present day have their source not so much in changing views of spiritual truth as in the mental habits of a feudal ecclesiasticism, which is out of touch with the personal freedom of a democratic age. If we may judge by historical analogy, the far-reaching political changes of the present day, the growth of liberty, the uprising of labour, the stronger grasp of the implications of human brotherhood and equality, are bound to re-act with revolutionary force upon theology as well as upon the organised activities of religion.

In the presidential address which Dr. CHARLES W. ELIOT delivered to the General Conference of Unitarian and other Christian Churches held at Buffalo, U.S.A., last month, this close connection between democracy and our changing conceptions of religion was enforced with keen intellectual power and the warm glow of deep personal conviction. Dr. ELIOT sees quite clearly that the passion of democratic freedom has worked as strongly as the spirit of modern science for the destruction of obsolete conceptions of the Deity and the dismissal of many of the controversies of the past beyond the sphere of living human interests.

"Democracy," he says, "regards its rulers as selected servants. It respects them because they represent for the time being the mind and power of the nation. It loves them only if they turn out on trial to be worthy of love; that is, serviceable, honourable, humane, and inspiring. It thinks of them as leaders rather than rulers, and is heartily glad when they turn out to be capable of

leadership. . . . Government is, or ought to be, a pervasive, incessant, industrious promoter of the common welfare. The real power behind government in these days is what is called public opinion, and that government is best which is so constructed that it can give effect to the genuine, well-considered opinion of the mass of the thinking people. Hence the supreme importance of universal education in a democracy. This conception of government and of public opinion as the spring of governmental action is inconsistent with the ancient thought of GOD, but perfectly consistent with the modern thought of Him."

Corresponding to this change in our intellectual conceptions President ELIOT is convinced that there must be a change in practical method, and that religious influence will come to rely in an increasing degree upon the reasonableness of its appeal and the answer which it evokes in the common human heart, to the exclusion of the claim to dictate or to give final answers upon authority.

"Ever since the Protestant Reformation the Christian Church, considered as an institution possessing legal privileges and a special authority over the minds and lives of its members, has been in a declining state as regards power or influence; but the rate of this decline has been greatly quickened during the past century of democracy—and the end is not yet. With any established church democracy is inevitably at war; but under democratic institutions churches supported by voluntary contributions and endowments may flourish exceedingly in great variety, as they do in the United States. It is not, therefore, religion against which democracy contends, but the ancient establishments of religion which have long been in possession of special privileges and peculiar authorities. The most democratic nation may be profoundly influenced by a church which, possessing no privileges, knows how to stir the hearts of the common people."

At this point some people may be inclined to raise the question whether there is not some danger of losing elements of abiding worth in the traditional conception of GOD. May not our theology, for instance, wander away into dim abstractions which make little appeal to personal loyalty and affection? It is admitted that we are in presence of "vast imaginings of omnipresence and energy, far removed from the anthropomorphic conception of GOD as magistrate, enthroned potentate, and God of battles." But Dr. ELIOT proceeds to point out that in recent times under the influence of science and democracy our regard for the value of personality has increased rather than diminished.

"The sense of personality, the belief in personality, is an inherent part of our nature, which always has been, and always will be, intense and irresistible. Therefore, so long as man is man, GOD will be thought of as a person, and will have a name significant beyond all other names. Taking into consideration all the new demonstrations of science with regard to the attributes of GOD, no name so well describes him as *Our Father* among all those peoples who conceive of a father as the loving head of a family."

For the moment these words may be taken as an answer to the objection, though we do not wish to underrate the importance of the difficulty, or to conceal our own concern for some of the most precious aspects of Christian experience, if we allow our religious speech to be coloured too strongly by the abstract conceptions of science or democratic vistas of impersonal good-will. Force is no equivalent for Love, nor Divine Energy for the Father of our spirits. But the aspect of Dr. ELIOT's address which we desire to throw up into clear relief is his timely emphasis upon the need of closer harmony between our traditional theology, both in its conceptions and its language, and the democratic world in which we live. The "dome of many-coloured glass," which we call history, has stained the white radiance of the Divine Word. We see GOD in timeless moments of vision, but also through all the partial forms of human life around us in which He is always at work. To allow feudalism to enter more deeply into our theology than democracy is to lose all sense of actuality and to fetter ourselves in the fatal habit of using a religious dialect which, for the majority of men, is fast becoming an unknown tongue. The idea of GOD as our Governor has in it elements of abiding worth, but it is not the aspect of the Divine Nature which is richest in meaning and suggestion for our present thought, especially when the phrase is used by men richly endowed with privilege to convey a divine message to the dim crowds who are claiming a larger share of liberty and light. Out of this vast turmoil of struggling souls, out of the heart of our social unrest, the democratic hope is arising with potentialities of reformation and renewal equally great for theology as for politics. Few churches perceive the extent of their obligations and opportunities in this direction, if they are to live and act and serve the present hour. When they have the courage to take into their hearts all the rich implications of the democratic movement, that it may sift their thought and

put a living speech upon their lips, they will again become leaders of the people and prophets of the new day when "Christianity, renouncing its connection with governments and oligarchic institutions, will become the cordial ally of intelligent democracy and progressive science and the most effective promoter of freedom, truth, justice, individualism, and human brotherhood."

ARE WE CHRISTIANS?

BY EDWARD LEWIS.

In a public lecture not many days ago Mr. Bernard Shaw began by saying that he did not profess to be a Christian, and when towards the end he was in high raging flood he passionately denied the claim of the Archbishop of Canterbury to be a Christian. In the meantime he had said that the mediæval Church was not Christian because it was tainted with the notion of sacrifice, and had never overcome the fear of death; that the primitive Church was not Christian, because it embodied superstitious beliefs, and the idea of atonement; that Christianity came to an end with the Crucifixion; that Jesus was the first and the last Christian; that, in short, apart from the "mind and the spirit that were in" Jesus, and the collection of occasional sayings which forms the Sermon on the Mount, and possibly the private group life of the disciples, there never has been any Christianity in the world.

Truly the ground is cleared.

Who, then, is the Christian? With the deftness of a Phil May, Mr. Shaw sketches the Christian with three strokes. He is a man who has given up the idea of revenge and punishment completely and entirely, who judges not that he be not judged; he goes in for Communism, and he adopts "the great Christian doctrine which has recently been called the Immanence of God." It is very questionable whether Jesus himself satisfies the first and the third of these tests. It is perfectly clear, out of his own mouth, that Mr. Shaw does not satisfy the second, so long as he hangs on to an income which is bigger than mine. We seem driven to the conclusion, therefore, that there never has been a proper Christian on this earth, and happily Jesus, like Mr. Shaw, did not profess to be one.

Can we save anything from the ruin wrought among our cherished illusions by this Lion with the thorn of Commercialism festering in his paw? We are told that in order to be a Christian a man must "adopt" the doctrine of the Immanence of God. But it is perfectly obvious that the mere adoption of either this or any other doctrine will not make a man a Christian, any more than the wearing of a silk hat will make a man a gentleman. All doctrines are first formulations of experience. Whoever it was that first announced this particular doctrine—and, of course, it is a good deal more than two thousand years old—did so under

the urge of some inner experience. It is true in another than the original intention of the words, that *nihil in intellectu quod non fuerit in sensu*.

And feel'st not, thronging
To head and heart, the force
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy
heart.
And when thou in the feeling wholly
blessed art,
Call it then what thou wilt—
Call it Bliss! Heart! Love! God!
I have no name to give it!
Feeling is all in all.

The crucial fact, then, which determines a man's "Christianity" is an inward experience. He may not attempt to rationalise it. If he does, he may not express it in the traditional faith-form. Rationalists may jeer at "cosmic emotionalism," but when all is said and done it is all that they have to rationalise. They would lose their trade if other men did not feel more profoundly, more (so to speak) universally, than is possible, maybe, to their temperament and habit. Jesus may have uttered the words, "judge not that ye be not judged"; if we may trust the records for this dictum, we may trust them also for the fact that he did, many times and without concealment, utter in word and act severe criticism; for all that, however, his heart was big enough to embrace the whole world in love.

A "Christian" must "go in for communism"; but the communistic heart must precede the communistic order. The man who can go in for communism effectively is not the man who chooses this rather than some other of several alternative social policies, but the man who "can do no other" for the simple reason that his heart is already a commune wherein all men are equal, and all gifts belong to the whole. Mr. Shaw defines communism in terms of equality of income, but his heart may be a commune in spite of the fact that there is nothing communistic about his present bank-balance; his heart may contain within itself the perfect order, although outwardly he conforms to the existing imperfect order. His test is whether he loves the thing in his heart, and identifies himself with it. The heart of the Archbishop of Canterbury may be a commune, in spite of the fact that in a moment of mistaken judgment he recommended the flogging of certain prisoners. At the moment, Brotherhood is by no means a recognised world-policy; it is as yet a "far-off divine event"; we seem to be moving towards it; if so, under what urge is that movement? Under the urge of those souls in which Universal Brotherhood is an actual fact of spiritual feeling and experience and law. The conceived ideal is already a fact in the conceiving heart. A man does not conceive Universal Brotherhood as a scientist conceives ether; he does not simply postulate it for the time being as a working hypothesis; he conceives it because it is a real, live thing in the womb of his soul.

All man's Babylons do but impart
The grandeurs of his Babylonian heart.

In the hearts of most men there is a bigger thing than they can express adequately in personal acts, still less can translate into terms of communal life; but the urge of that more perfect thing in the heart is the availng power in the world; it is slow, but it is sure. Names matter little; they are "cloud and smoke"; they often obscure "Heaven's clear glow." We often hamper ourselves by trying to live up to labels. There are many people in this world who have the inner experience which, if formulated in intellectual terms, gives rise to the immanentist theology; there are many people whose hearts are a veritable love-kingdom; they may be in the churches, or outside the churches; they may or may not profess and call themselves Christians; and no one sees more clearly than Mr. Bernard Shaw that these are not simply the salt of the earth, but together constitute that *Imago* which is already being preformed within that tough, uncomely, perishable chrysalis which we call the present social order.

In moments of his wrath, or of his wild play, Mr. Shaw stamps heavily upon the chrysalis; let him take care lest he bruise the *Imago*. It is not seldom the tragic fate of reformers that, like an unskilful surgeon, they do damage upon the life that they help to deliver into the world.

NONCONFORMIST CHURCH ARCHITECTURE.

II.

In considering the design of the early Nonconformist chapels, we may leave out of account those cases where existing buildings were adapted to an unforeseen purpose, since these only became chapels by an architectural accident, and had little effect on the evolution of a typical building. Though interesting in themselves, the medieval refectory at Canterbury and the Tudor town-house afterwards altered to an inn, at Lewes, may for our purposes be disregarded, as also may a number of private houses converted for religious purposes into "meeting-houses"; some influence from these, however, may be traced in the quiet and domestic treatment usually given to the exterior of chapels which did not themselves begin their career as dwelling-houses.

For about a century from 1662 onwards the Nonconformist chapel was designed in the "style" which we have seen to be common to all architecture of the period, but it naturally shows variations from the orthodox type owing to differences in the form of service. The focus of the entire scheme was the pulpit: even in Wren's churches the pulpit attains an importance in scale and decoration never previously imagined; upon it, and upon the sounding-board the most ornate carving was lavished, and the open staircase provided a delicate contrast to its solid panelling; sometimes the whole structure quite outshines the reredos and communion table. But in the chapel it supplanted

these features altogether, and the whole internal design was based in the first place on the problem of giving a direct view of the preacher to as large a congregation as possible.

The pulpit was, therefore, placed in the centre of one of the longer sides of the building, and the pews arranged in blocks, facing it on the floor space; galleries would greatly increase the seating accommodation, but obviously they could not be carried behind the pulpit, since the preacher would have turned his back to that section of his hearers, so they extended round three sides of the square, leaving a blank wall against which the pulpit was built up. The existence of the galleries made it necessary that the pulpit, or the top story, if it possessed more than one, should be high enough for the preacher to be seen by those who sat in the back pews upstairs, and this necessity no doubt led to the development of the "three-decker."

The blank wall usually contained a tall window on each side of the pulpit, and an oval or circular one above the sounding-board, these filled with plain glass in white sash-bars, or delicate leading of "cob-web" design. The drawback to this arrangement must always have been that in the day-time the preacher was practically invisible to a large part of the congregation, owing to the strong light all round him; particularly in chapels like that at Taunton, where these windows faced south and received the full strength of the midday sun.

The pews were of the high-backed "loose-box" kind, of which I do not know if any examples still survive: it is said that they sometimes contained stoves and other domestic comforts for their family parties, who were completely shut off from inspection by their neighbours; at Newbury there is an "infants' pew"—a kind of secluded chapel-nursery for the babies of the congregation.

The whole arrangement is well shown in the Ancient Chapel, Liverpool, and in many others of small scale where few alterations have been found necessary; sometimes the gallery only extended across one side, and if the building stood on a confined site with a narrow frontage, the pulpit might be placed on the end wall opposite the entrance. On a large scale, probably the finest survivor is Friars Lane Chapel, Ipswich, where a congregation of over 600 could be accommodated.

In buildings of this size the problem of supporting the roof became troublesome; Wren himself successfully accomplished the immense flat ceiling of the Sheldonian Theatre, with a clear span of 70 ft., but this *tour de force* of scientific carpentry was not within ordinary powers. The roof of the large square chapel had to be designed in two parallel ridges with a valley between, which entailed supports in the centre of the interior. These obstructions, being accepted as inevitable, gave an opportunity for decorative treatment, and the two magnificent square oak columns at Taunton are perfect examples of the Corinthian "order," complete from base to entablature, and enriched with all the beautiful carving characteristic of the period.

It is unlikely that organs were intro-

duced till a later date, but in the orthodox churches they were invariably placed in a gallery at the west end.

At night the chapels were lighted by candles, and the fine brass hanging candelabra of Dutch design which still exist at Ipswich and Taunton show how greatly these must have added to the interior effect. Unfortunately very few appear to have survived through the dark ages of gas to more enlightened days of electricity, wherein they can renew their youth and extend their sphere of influence even more widely.

The external design of the building was conditioned, as it always should be, by that of the interior. As the pews were grouped in a central block facing the pulpit, and two side wings under the galleries, there would naturally be two entrance doors leading to the gangways. Owing to a later demand for vestibules this arrangement has often been altered, and one entrance would be thought adequate in small chapels, or those with a narrow frontage. At this period the doorway always attracted decorative treatment, particularly in the projecting hood or cornice: Taunton possessed two fine examples which were destroyed when a deplorable stucco façade was attached to the building a generation ago, and at Bridgwater there is a beautiful carved hood of the shell design so often found in contemporary domestic work in London.

Except on the pulpit side, there were two ranges of windows corresponding to the ground floor and gallery levels, and it is this two-storied design which gives the chapels so much of their "meeting-house" effect. There is undoubtedly a great contrast in outward appearance between the Orthodox and Nonconformist place of worship, and the domestic feeling in the latter is not merely due to the absence of a tower or spire. To a casual glance, the chapel at Horsham or Tenterden might very well be a detached private house, and it was no doubt important that in the early days of Nonconformity the chapels should not challenge attention, or be in any way obtrusive: they were deliberately designed to produce a homely and retiring effect, though we need not suppose that it was intended to disguise them in any way, since their real purpose could not have been kept from public knowledge.

Where, however, the entrance front of the building was not backed by a gallery, but contained the long windows already described, a different composition results, with a distinct character of its own. Of the type with two doorways, Rivington, Stannington, and Stoke Newington show delightfully unspoilt examples, while at Crediton and Chesterfield are found the long, and at Bury St. Edmunds the narrow frontage with a single entrance. All these are obviously chapels, and could not be mistaken for houses; Underbank Chapel, Stannington, in particular is a perfect piece of design and proportion, and the fact that Yorkshire stone did not lend itself to carved decoration gives it a severe simplicity quite appropriate to its modest scale.

The general type of chapel thus erected served as a model for nearly a century, and was only modified in details, more

especially in the external treatment. Meanwhile architecture gradually lost the first fire and spirit of the Renaissance, and became more formal and frigid as the eighteenth century grew older. Palladio was now considered the only source of correct inspiration, and building activity was mainly shown by the great land-owners in town and country, many of whom became enthusiastic amateurs and patrons of the arts. The middle of the century might well be called the "Folio" period, so largely was taste influenced by the fashion for publishing great volumes of Palladian designs in which the pomposity of the buildings represented was only equalled by that of the invariable dedication on every page—"To his Grace the Duke of Omnium, with the humble respects of his most obedient servant the engraver."

All this was, of course, peculiar to a limited circle of dilettanti, and it had little effect on the great mass of "vernacular" building in provincial towns; but the chapels show a tendency to severe and barren treatment, and quite lose the charm and variety of earlier work. It is, however, mainly a matter of outward effect; at Exeter, dating from 1760, the interior shows little change in design; there are the same galleries with handsome supporting columns and panelled fronts, and a splendid pulpit whose carving shows the hand of a worthy descendant of the Grinling Gibbons school. But the exterior does not recall those at Bury St. Edmunds or Bridgwater; it is simply dull, and the best that can be said for it is that nothing in the design is actively objectionable.

Before approaching the age of Revivals—architectural, not religious—one famous chapel claims our attention for its unique design; this is the Octagon at Norwich, a building in every way equal to its distinguished place in our history. As the name implies, the plan is octagonal; the central dome is supported by eight finely proportioned columns, behind which the galleries extend right round the interior; the pulpit is placed against the side opposite the entrance, and the section of the gallery at the back of it is occupied by the organ. Another purpose was thus found for the particular space which was useless for seating accommodation, but the adjoining section on each side is also at an angle to the back of the preacher, and the position of the organ just behind him is an exceedingly undesirable one—a point which will arise in many later cases.

In spite of these small drawbacks, and an unsuitable grouping of the windows, it would be impossible to find a better interior design for the contemporary form of service. An octagonal plan gives the greatest number of people a reasonably good view of the pulpit, and considered solely as architecture, produces the finest of all concentrated effects, owing to the variety in the angles at which the sides are seen in perspective, and the number of vistas from the central space. It is for this reason that churches like San Vitale at Ravenna, and the Salute at Venice appear so spacious and complicated to the eye though their actual dimensions are quite moderate.

In addition, the Octagon is unmistakably a place of worship; no one would imagine it to be a concert-hall or a hippodrome, and it avoids that auditorium-like effect which sometimes spoils large modern Nonconformist chapels designed on the same plan.

So far as I am aware, it found no imitator among our chapel-builders, and it remains—"Si parva licet componere magnis"—solitary like Santa Sophia among the Byzantine churches of Constantinople.

RONALD P. JONES.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DR. ALFRED RUSSEL WALLACE.

SIR,—It may be of interest to your readers for me to publicly place on record that Dr. Wallace, in the correspondence I often had with him, once (March 24, 1908) mentioned vivisection, and emphatically declared: "So long as vivisection is legal, our legislation against cruelty to animals is the most barefaced hypocrisy!"

He told me also that he believed in vegetarianism insomuch that he thought as the world grew wiser and more humane, it would refuse to eat its fellow creatures.

—Yours, &c.,

RONALD DIXON.

46, Marlborough-avenue, Hull,
November 11, 1913.

THE HARGROVE MEMORIAL FUND.

SIR,—An appeal is being made to the Unitarians of this country to raise the sum of at least £2,000 to be called "The Hargrove Memorial Fund," in aid of the Yorkshire Unitarian Union, to commemorate Mr. Hargrove's long and valued connection with Mill Hill Chapel and the Union, extending over a period of 36 years, and the incomparable services he has rendered to the Unitarian faith, not only in Yorkshire but throughout the length and breadth of the country. It is thought that no better memorial could be devised as a permanent tribute to Mr. Hargrove's disinterested work than to link his name for all time with the Unitarian cause. The object of the fund is to provide an additional and permanent income to enable the Union to cope more efficiently with the demands made upon it by the various assisted churches under its supervision. As the Union is without any permanent funds and entirely dependent upon annual subscriptions and collections, it is felt that much wider and more effective work could be accomplished with an assured source of income. The fund raised by this appeal will be invested with trustees, and only the income accruing therefrom will be available.

The task we have undertaken is a heavier

one than can be borne by the churches in Yorkshire, and we are therefore compelled to make a wider appeal to our friends in other parts of the country. We have had a generous support to the memorial from the Mill Hill congregation, £600 having been already promised, and an equal liberal response from members of other churches will enable us to achieve the object we have in view.—Yours, &c.,

GROSVENOR TALBOT.

FREDK. J. KITSON.

Cheques should be made payable to "The Hargrove Memorial Fund" and forwarded to either of the secretaries:—E. O. Dodgson, Esq., Southleigh, Headingley, Leeds; James Boyle, Esq., Alma-road, Headingley, Leeds.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

APPEAL FOR ANNUAL COLLECTIONS.

SIR,—May I call the attention of your readers to the fact that Sunday next, the 16th inst., is the day on which the annual collections take place on behalf of the funds of the British and Foreign Unitarian Association. Nearly 250 congregations took collections last year, and over £600 was received from them. I trust this year the amount will be exceeded, and I can assure any friend aiding us that his gift will go direct to missionary work, as our office expenses are covered by income from investments.

If any friend is unable to attend one of the services, I shall be happy to receive and acknowledge his donation, if sent to me at Essex Hall, Essex-street.—Yours, &c.

HOWARD CHATFIELD CLARKE.
Essex Hall, Strand, W.C.,
November 12, 1913.

BOOKS AND REVIEWS.

THE LAND OF THE RING AND THE BOOK.

The Country of the Ring and the Book. By Sir Frederick Treves, Bart. London: Cassell & Co. 15s. net.

WANDERING through the rich untidiness of the sunlit Florentine square comes the poet. Among the litter of a stall a relic catches his eye—a "square old yellow book" which has emerged somehow in this precise spot from its oblivion of one hundred and sixty years for a fresh "descent into generation" and consequent immortality. The poet picks it up, turns its crabbed pages, reads awhile, tenders the eighty lire demanded to the anxious stallkeeper, and turns away with his prize. And so back through the glowing and prodigal circumstance of the Italian streets to her who awaits him. For once he hardly sees the things about him. He has plunged from the present into the ruthlessness of an older Italian past, a beautiful, monstrous, many-coloured past, where shimmering through the mass of terrifying wickedness

he glimpses—one matchless pearl. Then comes "the beauty and fearfulness of that June night" on the balcony of Casa Guidi, and the inception, visionary and superb, of Pompilia and Caponsacchi, "saved for a splendid minute and no more."

No literary incident is more familiar than this birth of the monumental "Ring and the Book," from an old record of crime of which the vibrations had long disappeared, picked up casually from a stall of fripperies in an Italian market place. And no literary feat is more astonishing than this forging of the ring from the dissections, analyses and examinations of the facts and persons of the criminal drama by the persons concerned themselves. Most astonishing of all is the disentanglement, by this method, from the dim adumbrations in the record and the deep damnation of their conditions, of the shining figures of Pompilia and Caponsacchi and their presentment to our apprehension, all their humiliations shrivelled away, as a very superlative flowering of spiritual triumph and beauty. Yet again, no literary performance is more convincing than the evolved picture of the Pope, the ideal Churchman in a corrupt Church, whose sustained flight of spirituality touches on the universal and eternal; making the story "for once clean for the Church and dead against the world, the flesh, and the devil."

The fascination of it all has seized Sir Frederick Treves, and he has found time in the midst of his multifarious activities to work it up once more into a beautiful book whose fine quality will delight the lover of Browning and the lover of Italy. Such lovers should be moved by it to fresh vision and glowing hours. Here are worthily set forth again the intensity of sin and intensity of soul which the poet awakened from the "square old yellow book," the cruelty and bloodiness and passionate purity, the very scenes and places where it all flamed up and flamed out. With pen and picture the author follows the panting flight of those two rare creatures, "little Pompilia with the patient brow" and the "spiritual Cupid" whom she has transfigured into "the lover of her life," her "soldier saint," along the old Flaminian way from Arezzo to Rome. He makes us pass with him where they passed and see what they saw. We have a vivid vision of the two-horse carriage waiting outside the San Clemente Gate while the two fugitives scale the wall at the place Caponsacchi knows of; then the passing green of the May vineyards and of the young corn and the wan grey of the olives, the blue of the flax fields splashed with scarlet poppies, Lake Trasimene and its memory of Rome and Carthage in death-grip, Torricella and its painted Madonna, dim and delicate Perugia looming into sight on its hill against the skyline, the first glimpse of Tiber to cheer the trembling child at the old San Giovanni Bridge, while to the south Monte Subasio seems to block the way to Rome. And then the great Umbrian plain, and standing up above the level green the dome of Saint Mary of the Angels; and soon we are under Assisi and haunted by the peace

of the memory of Francis, and changing horses the while we kneel before the little Portiuncula in the great church of Saint Mary, and so under old Spello and through Foligno where the lions by the Cathedral door bring rushing memories of San Lorenzo in Lucina, and through intricate Spoleto and by Terni and Narni and Otricoli, and over the "Happy Bridge" and on to ill-fated Castelnuovo, where the flight ends; for—

While they made ready in the doubtful morn—
'Twas the last minute—needs must I ascend
And break her sleep; I turned to go,
And there
Faced me Count Guido.

So once more the poignant adventure is re-told, not that we may read this book instead of the poet himself, losing the poetic values in the human interest of the mere narrative; but, as the author says, "to bring the actual incidents of the narrative into immediate association with the places of their happening," lest some "should pass them by as if they were like other roads, other streets, and other churches, and stay to admire an altar-piece without knowing that they stand on the spot where Pompilia was married to her woeful husband, and where her body lay after her troublous life was over." We assist, with joy, at this pictured drama, this aid of our weaker sight towards the prodigious vision of the poet. Italy has always been the more wonderful for Pompilia, the more splendid for Caponsacchi, the more holy for the Pope, the more terrible and pitiless for Guido, the more strange and incomprehensible for Pietro and "poor faulty mother" Violante. But where we have been heart to heart with it all, Sir Frederick Treves brings us also, so to speak, face to face. For which we thank him heartily. There is one protest to make. Why are the plates so far from the pages they illustrate, necessitating constant turning for reference, and so a breaking of the continuity of interest in the sweep of the narrative?

F. R.

SIR HENRY VANE.

The Life of Sir Henry Vane the Younger. By John Willcock, D.D. London, at the Saint Catherine Press. 10s. net.

It is little to our credit that there is no public memorial to Sir Henry Vane in England. There is a statue to commemorate the great qualities of the Governor of Massachusetts in Boston, but the English parliamentarian and patriot has been left in underserved neglect in the land whose liberties were dearer to him than life. The reason, perhaps, is not far to seek. Apart from the atmosphere of political prejudice, which still surrounds the events in which he played a leading part, there was little about him except the supreme dignity of his death to appeal to the popular heart. In affairs of state he was a republican of the pure breed, which has never been congenial to the compromising English mind. In religion he was of no sect but the "Seekers," and combined an unusual

degree of tolerance with a vein of mystical intensity which often led him to use language of personal assurance and exaltation, hard to distinguish from that of the fanatic. In Dr. Willcock's very able and well-written biography these aspects of Vane's character are given the prominence which they deserve, with the result that much becomes clear and intelligible, though at the end he hardly seems a less lonely figure than before. Dr. Willcock finds the secret of his failure in the sheer obstinacy of his idealism which made too little allowance for imperfect human conditions. He refused to make any terms with the growing absolutism of Cromwell, and was equally opposed to the resuscitation of a House of Peers. Republicanism was in his eyes the cause which God had blessed, and the absence of popular sympathy for this plain doctrine only confirmed his confidence that in the end God would vindicate His own cause. "This," Dr. Willcock justly says, "was the tragedy of his life. He came at last to identify the political cause which he supported with the cause of God, and staked everything upon the expectation of aid from Him to whom 'there is no restraint to save by many or by few.' It was a mistake, though one perhaps which only a devout and enthusiastic mind could have entertained; and it met with the same crushing defeat as has ever fallen on those who have ill-advisedly brought the ark of God into their camp to secure victory over their enemies." The result was the scene on Tower Hill on June 14, 1662, to which Dr. Willcock devotes several vivid and moving pages. The biography is one which will be valued by all serious students of the Commonwealth period, and it is a matter alike for wonder and admiration that a piece of historical writing, so well balanced and so richly annotated, should have come from a manse in the Shetland Islands. For scholarly pursuits there is evidently some gain in remoteness from the clash of wits and the strife of tongues.

THE ROMAN CAMPAGNA.

The Roman Campagna. By Arnaldo Cervesato. Translated by Louise Caico and Mary Dove. London: T. Fisher Unwin. 21s. net.

We know of no stretch of country which is so suggestive of buried secrets and forgotten history as the Roman Campagna, unless it be the marshes around Ravenna, or the central plain of Ireland as the eye wanders over wide spaces of deserted land from the ruins of Clonmacnoise. At first the Campagna strikes the observer as a place of graves; are not the catacombs and the rotunda of Cecilia Metella and the Latin tombs among the sights of Rome, which every self-respecting tourist is bound to see? Then something about the country itself begins to cast a weird spell upon the mind. The ruined aqueducts and abandoned roads speak of a vanished civilisation, and the strange inhabitants seem like the aborigines of a lost world. It is the object of Signor Cervesato's book not to dispel this brooding sense of mystery but to inform it with the pale illumination, which is all that patient historical investigation can pretend to give.

In a series of chapters, rich in material which has not been available for English readers before, he gathers together the broken threads of the history of the Campagna, its towns, its roads, its agriculture, its inhabitants, and the different strata of civilisation to which it bears a dim and confused witness. He dismisses the idea, once widely accepted, that the Campagna was the happy scene of Roman civilisation and fell into its present condition of desolation owing to the ruin of the Empire and the barbarism of the Middle Ages. The Romans never did more than build villas in a few hilly situations and establish farms near the city walls, which were cultivated by slave labour. For its prosperous period, so far as it ever really existed, we have to go back to a date prior to the foundation of Rome. "We may therefore believe," Signor Cervesato writes, "and the most recent researches authorise the belief, that this territory, destined to be the most famous in the world, witness of three civilisations, has never, either at its best or at its worst, differed much from what it is to-day: a wide, tawny plain whose open pastures are the home of oxen and horses; difficult to cultivate in regular symmetrical fields; water-logged in parts and covered in others with a short, sparse grass starred with asphodels." For the evidence upon which this statement is based as well as for the traces of the forgotten pre-Roman civilisation we must refer the reader to the book itself. The illustrations call for more than the ordinary word of praise. They are very numerous—407 is the exact number, and of unusual interest. There are pictures not only of the ruins and of the various types of natural scenery to be found on the Campagna, but also of the people in almost every aspect of their domestic and industrial life.

LOLLARDY AND THE REFORMATION IN ENGLAND. By James Gairdner, C.B. Vol. 4. London: Macmillan & Co 10s. 6d. net.

THERE has been no more patient delver in our national records than the late Dr. Gairdner, and none with more native genius for editing and arranging them. It was in the labour that lies behind literary history that he did his most valuable work. He not only served in the Record Office for over 50 years; for more than one generation of historical students he was the Record Office itself. Of more constructive work he has left an elaborate survey of Lollardy and the Reformation in England, of which three volumes appeared in his life-time; and a fourth, dealing with Mary's reign up to the time of the Spanish Marriage, has just been issued with the editorial help of Dr. William Hunt. In a short preface Dr. Hunt gives a brief outline of Dr. Gairdner's uneventful life, and explains the way in which he himself has discharged the duties of an editor of a manuscript, which had not received the author's final revision. Now that the book is closed, though not complete according to the original design, Dr. Gairdner's general position is open for review, and challenges attention. In noticing the earlier volumes

we have pointed out the evident satisfaction with which he takes the more Catholic side in the long struggle of the Reformation, and the pungency of his comments upon heresy. The reader detects some of the warmth of the advocate beneath his presentation of events and the massive array of his learning. "He felt constrained to publish the results of his labours," Dr. Hunt tells us, "for he considered that much error was current on these matters, that religious prejudice had warped the judgment of many who had written on them, and that too little account was taken of the wrongs inflicted on Catholics, and of the tyranny, greed, and irreverence, the robbery of God and His Church, which in his view disgraced the Reformation in England." We are not at all averse to strong and reasoned criticism of conventional Protestant verdicts about the English Reformation. Some of them we know are largely sentimental. We are also glad that full justice should be done to the Catholic saints and martyrs who suffered for conscience sake. It is to our own loss that we either ignore or misjudge them. But it would all be more convincing if Dr. Gairdner had kept his own partiality a little more in check, and were not quite so ready to see in obstinate heretics an unpleasant mixture of intellectual pride and the sin against the Holy Ghost.

EGYPTIAN ART: Studies by Sir Gaston Maspero. Translated by Elizabeth Lee. London: T. Fisher Unwin. 21s. net.

WE have no intention of depreciating Sir Gaston Maspero's valuable comments when we say that this book will make its chief appeal through the splendour and beauty of its illustrations. To many people this fine series of plates will be a revelation alike of the variety and of the technical excellence of Egyptian statuary. The stiff and conventional figure of the mummy case has become an obsession in many minds, and for them it will be almost like an act of deliverance to come into close contact with these figures, some of them of a rare nobility, others almost uncanny in their familiar realism. As excellent examples of the latter quality we may mention the Kneeling Scribe and the Dwarf, both of them preserved in the Boulaq Museum at Cairo. Of the Kneeling Scribe the author writes as follows:—

"If he had not been dead for 6,000 years, I should swear that I met him six months ago in a little town of Upper Egypt. It was the same commonplace round face, the same flattened nose, the same full mouth, slightly contracted on the left by a foolish smile, the same banal expressionless physiognomy; the costume alone was different, and prevented the illusion from being complete." People of this kind do not live in literature; but here in a popular art, which had reached a superb level of technical excellence equal to that of the Greek work at Tanagra, we bridge the silence of millenniums, and mingle on familiar terms with the men and women of the crowd. "Everywhere in the bas-reliefs of the temples and tombs," to quote another passage, "a multiplicity of gestures or attitudes are to be seen, which show to what point the artists could, when

they pleased, diversify the human figure: the peasant bends over the hoe, the joiner leans over his bench, the scribe stoops over his paper, the dancers, girls and men, twist and balance their bodies, the soldiers brandish their lances or march in time, as naturally as possible." This is the human interest of many of these pages; the sense of kinship almost creates the illusion as we gaze at these pictures that we are in contact with a living art.

IN OLD TESTAMENT LEGENDS the Provost of King's College, Cambridge, has retold several fascinating stories out of some of the less known Apocryphal Books (London: Longmans, Green & Co., 3s. 6d. net). Like the good scholar he is Dr. James is careful to set down in his preface the sources from which these legendary tales are taken. His juvenile readers can, if they desire, skip this pedestrian information. They will probably be more fascinated by the statement that there is not one of these stories "that is less than fifteen hundred years old." They will also want to look at the ten fine illustrations which Mr. H. J. Ford has drawn. We should like to commend the book to homes where the good custom of Sunday reading for the children is still observed.

A HEARTY welcome is due to the second edition of **THE PREACHING OF ISLAM**, by Professor T. W. Arnold (London: Constable & Co., 12s. 6d. net). It has long been recognised as the one adequate book in English dealing with the wonderful missionary enterprise of Islam. Since its first appearance in 1896 new material has accumulated very rapidly, and the task of revision has been long and laborious. "This second edition," the author informs us in his preface, "would have been completed several years ago but for the illiberal policy which closes the Reading Room of the British Museum at 7 o'clock, and has thus made it practically inaccessible to me except on Saturdays." It is a serious matter if the work of research is to be closed to scholars who are busy with their professional duties during the day time. The difficulty ought not to be insuperable, especially in view of the fact emphasised by Professor Arnold that the libraries at South Kensington are open till 10 o'clock on three evenings every week.

MR. NEWBOLT'S well-known hymn "In Time of War and Tumults" has received a pleasant musical setting by Mr. H. Lang Jones, of Willaston School. The melody is bold and stirring and is simply yet effectively harmonised. Arranged in four parts it is well within the compass of ordinary choirs. Published by Weekes & Co., London. Price 2d.

LITERARY NOTES.

"**REARING AN IMPERIAL RACE**" is the title of a book, edited by Charles E. Hecht, M.A., containing a full report of the second Guildhall School Conference on Diet, Cookery and Hygiene, which will be

published immediately by the National Food Reform Association. A number of dietaries, special reports from ambassadors abroad, articles on children's food requirements and clothing are included. The illustrations will also be an interesting feature.

* * *

MR. J. H. WHITEHOUSE's work, entitled "A National System of Education," which was announced by the Cambridge University Press a short time ago, will be ready immediately. The author is chairman of the committee of the Liberal Education Group of the House of Commons, and the book is issued with the general approval of the committee. Amongst the aspects of the subject dealt with are the Co-ordination of Education, Reforms in Elementary and Secondary Schools and in the Universities, the Religious Question, and the Functions of the Board of Education.

FOR THE CHILDREN.

A SALMON-LEAP ON THE GRETA.

BIRD migration! Is there a child reading this page who does not know at least something about that? Hardly. Did we not all as small children see in September and October the swallows and housemartins sitting in long close lines on the telegraph wires, or on the barn roofs? We asked the grown-ups what the birds did that for, and were told that they were collecting in readiness for a long flight across the seas to southern lands, where snow and frost are unknown, and the insects on which these birds feed fly every day and all day in warm sunshine. "And will they never come back?" we asked. Then the grown-ups told us how when the winter was over, and warm winds began to blow from the south, the swallows would return with joyous twitterings to seek their old nesting places under the eaves or on the rafters of the ever-open barn.

Then the birds which for us had so far been "only swallows," were looked at with greatly increased interest and respect.

Some of us asked how they knew where to go and when to return, and some grown-ups replied carelessly, "Oh, it's just instinct!" Others, looking with loving sympathy into our eager eyes, put it rather differently, finally reminding us how Jesus said that not a sparrow could fall to the ground without our Heavenly Father.

Yes, you all know a little about bird migration. Let me assure you that the greatest living naturalists will tell you that they are still only at the beginning of all there is to know about it.

Some of you may not know that when the autumn bird migration is just ending a special fish migration is just beginning. I say *special* because a certain amount of fish migration goes on during a great part of the year. To-day, we will consider that part of it which is now going on in the River Greta. This river is one of

the main feeders of the Cumberland Derwent. It joins it just below Keswick, and the combined waters having been joined by yet other tributaries enter the sea as the Derwent. As the end of October drew near the salmon and sea-going trout, which had been enjoying many happy sunny weeks in their feeding ground around the part of the coast where the Derwent flows into the sea, began, as is usual in that month, to have a great desire to leave the deep blue sea and make their way up the river to those valley streams high among the Lakeland mountains where they were born, and where, as inch-long babies, they had first darted joyously about in the cool water, now crystal clear, now brown with sand and soil washed down from yet higher regions.

The same kind of impulse which last spring sent the swallows to the eaves and rafters was urging them to the highland streams, there to make their reds, or nesting places, in sandy shallows, and to produce and fertilise the spawn which are the eggs of fishes.

They began, therefore, to make their way up the Derwent. As they swam along they showed their silvery coats to advantage. All went well till they came to a weir. This barred progress. When after a spell of more or less dry weather a river runs low there is no rush of deep water over the weirs. The sloping terrace of big stones lies dry in some places, and where the water does cover the stones it is but a shallow sort of dribble. Our fish would reach the first large weir when the water was low, for we have had much less rain than usual this summer and autumn. The fish get up the weirs by leaping.

Now the river being low the fish had not depth enough of water to enable them to leap up, and they had to wait about below the first weir till rain came to cause a rise in the river. As they waited the silvery colour faded from their coats, for the fresh water turned them a dark colour.

By the last week in October the first batches of fish had managed to get up all the weirs between the sea and Keswick and were ready to make a great effort to top the weir, a high one, which runs right across the Greta from the old pencil mill to the Low Fitz Park. Just then came several hours of very heavy rain. The river rose considerably. No sooner had the heaviest downpour ceased than we hastened into the park and stood by the weir to watch events. The water was coming down with a grand rush and boiled in a great mass of yellowish white foam. We had not to wait many seconds before we saw one or two dark heads in the foam at the bottom of the weir; the heads bobbed into sight for a second or two and were lost again. Then a tail came into view and vanished. Another brief wait and a big fish, more than 2 ft. long, leapt clean out of the water and alighted on the stones half-way up the slope. We could just see it under the swiftly rushing water and watched it flap and flounder in its efforts to make the top; but the current bore it down, and we lost it in the foam.

Then another and another salmon made the attempt. They would rise at least

3 ft. above the water at the highest part of the leap. All were washed down again.

Then some smaller fish—trout—began to struggle up the weir close to the right bank, where the water was not suitable for very large fish. One or two leapt and struggled and finally succeeded, but some lay on the stones part way up, and with their bodies slightly sheltered from the force of the downrush by a projecting stone, rested for many minutes before having another try. These were so close to the edge that we could easily have touched them without wetting our toes. That day I could not wait long, and only saw about ten fish leap.

On November 2, a fine sunny day after a rainy one, I spent in all one hour by the weir, and saw thirty-one fish leap. Sometimes there would be three leaps in one minute, then I might have to watch the white foam for full six minutes before there would be another.

The river is now comparatively low, but as soon as there is a flood, spate we call it, there will be more fish eager to try their strength at the leap. Some will wound themselves against the stones, and when this happens they will go at once back to the sea until they are healed and ready for a fresh struggle.

Some will make their way up while the river is highest and will perhaps succeed at the first attempt. With others it will be the old, old story—Try, try again!

EMILY NEWLING.

MEMORIAL NOTICE.

ALDERMAN WILLIAM HEALEY, J.P., C.C.

We regret to announce the death in his sixty-second year of Alderman William Healey, J.P., C.C., of The Brooklands, Heywood, which took place on Tuesday, November 4, at a nursing home in Manchester, after an operation. Mr. Healey was the leading citizen in Heywood, and a man of such energy and public spirit that his activities on behalf of his fellow-townsmen and in connection with municipal matters would take a long time to enumerate. He was a partner in the firm of Healey Bros., Ltd., the outcome of the rope and twine business established by his father in 1843, and did much to advance the commercial progress of the town. A strong Liberal, he took the keenest interest in political matters, and was for many years the treasurer, and afterwards the president, of the Reform Club. He was also a member of many other Liberal organisations, and was at one time invited to stand for Parliament, but his numerous occupations prevented him from doing so. As a member of the Town Council, which elected him Mayor of the Borough in 1896, and made him an alderman in 1908, he will be remembered chiefly for his efforts on behalf of education. Besides being chairman of the Education Committee, Mr. Healey was the chairman of the Governors of the Secondary School, and also a Governor, representing Heywood, on the Grammar Schools at Bury. As a member of the Lancashire County Council he also did good work for educa-

tion, and never grew weary of trying to facilitate opportunities for study for young people of ability and industry who had to go to work at an early age. His own experiences proved useful to him here, for he himself began to work at the age of seven, and got the rudiments of education at the Sunday school and evening classes. Shortly after the termination of his mayoralty Mr. Healey was appointed to the Bench, and attended to his duties in that connection with the same conscientiousness which characterised him in everything he undertook.

A Unitarian by conviction as well as by birth, Alderman Healey was one of the first scholars at the old Mossfield School. He was taken to the school by his father, and the connection thus began has remained unbroken through all the years. Britain Hill Church and School has had no more faithful worker or better friend. In the midst of his innumerable public engagements the school and the church had their place, and nothing was allowed to oust them from his thoughts and his affections. He held the office of president of the chapel committee at his death, an office he had filled previously; he was for years the teacher of the young men's class, an assistant superintendent and superintendent of the school; and practically all the offices had been filled by him at one time or another. For a long time he was a delegate to the Manchester Sunday School Association, and he had been the president of the Bury District Sunday School Union. A life-long teetotaler—he was an honorary member of the Rechabites—he showed much interest in the Band of Hope work at the school, and in every organisation he was ready to take his part.

A man so zealous for the public welfare must necessarily be greatly missed when he passes away from the community which he has done so much to help, and the death of Mr. Healey, who was not only an indefatigable worker of the soundest integrity but a sympathetic and generous friend, with a heart as tender as a child's, is felt as an irreparable loss by those who knew him and valued his influence.

The interment took place last Saturday at the Heywood Cemetery after a short service for the family at The Brooklands, and at the Britain Hill Chapel, where the Rev. T. B. Evans, the late minister of the church, officiated. Mr. Healey left a wife, one son and two daughters.

MEETINGS AND GENERAL NEWS.

MEXBOROUGH FREE CHRISTIAN CHURCH.

THE new Sunday school building which has been erected by the congregation of Free Christians in Mexborough, was opened on Thursday, November 6, by Mr. Charles Hawksley in the presence of a very representative gathering. Contingents from Sheffield, Rotherham, Barnsley, Bolton-on-Dearne, and Doncaster attended the ceremony, and the gathering included

members of other Nonconformist bodies in the town. The building of the school is significant of the remarkable progress which has been made since the new church was formed in February, 1912, under the leadership of the Rev. T. Anderson. The church membership is now 168, and there are 300 Sunday scholars. The school, which will be used for Sunday services until a church building is erected on the reserved site adjoining it, consists of a main hall, 56 ft. by 33 ft., a commodious class-room or lecture hall, and other offices. The main hall will accommodate close upon 400 persons. The cost of the building, including the site for the prospective church, is £2,200, towards which about £1,300 had been raised before the dedication ceremony. The Rev. T. Anderson conducted the service, and the sermon was preached by the Rev. C. J. Street, of Sheffield. The dominant note in their service that day, he said, should be one of rejoicing and great thankfulness. The weary and anxious days of transition, and stress, and preliminary organisation, were past and over, well and honourably over. They had nothing to regret in them, and much to encourage them. Their wandering in the wilderness had not been unduly prolonged. It had been shortened by their own earnestness and vigour, and the warm support of friends of whom before they knew little, but whose experience and convictions made them sympathetic with all brave spirits struggling to be free. Today they were settled in a home of their own. For most of them it must have been an occasion of much heart-searching and some pain when they felt called upon, though they were in a majority, to leave the old place of worship, and go forth into the unknown as God's free pilgrims. But for their inward assurance of God's support they could not have made such a venture of faith. Without perfect freedom it was impossible to develop and enjoy the whole truth of God as revealed to them, and so they took their courage in both hands, and with a prayer of faith to the God of conscience made that venture into the open. And they had not regretted it. They were, with a number of welcome additions, the same minister and people as they were a year and a half ago. Nothing had altered, save that their religious life was strengthened. The church which they had erected was, as every Unitarian church was, a free church in the full significance of the term. The freedom which they rightly claimed and exercised they would not deny to those who were to come. Let it suffice now and always that that sanctuary was dedicated to the worship and service of God. The Church of free men and women desired nothing better than to know the truth and be guided by its light.

The enthusiasm which characterised the afternoon gathering was further evidenced in the evening, when Mr. Ronald P. Jones, of London, presided over a large attendance, and congratulated the people on having such an excellent building. He expressed the hope that it was but the beginning of a great work in connection with the church. He mentioned that he was there representing the British and Foreign Unitarian Association, and stated that the Association was fully in sym-

pathy with the work at Mexborough, and were willing to help them so far as was possible.

Mr. Charles Hawksley and the Rev. C. J. Street also addressed the meeting. The collections for the day amounted to nearly £160.

CONCERTS AT WILLASTON SCHOOL.

THE public concerts given last year at Willaston were so successful, financially as well as musically, that it was decided at the time to give two more on similar lines this autumn. The proceeds (which will amount to over £10) were this time given to the relief fund for the sufferers in the Welsh colliery disaster.

The first concert took place in the school gymnasium on the afternoon of November 5, and the programme was repeated on the evening of the following day. The usual high standard of excellence was reached, thanks to the untiring energy of the headmaster and the hearty co-operation of the performers. A distinctive character was given to the programme by the inclusion in the first part of works by Schubert alone, and the outstanding feature of the performance was the playing of the orchestra, which, augmented as it was by the addition of the music teachers and friends, took part in seven items.

The programme opened with an orchestral arrangement of the D minor Polonaise, the strong rhythmical qualities of which were well brought out in the reading given. This was followed by two excerpts from the incidental music to the drama "Rosamunde." The first was the "Shepherds' Chorus," in which the choir was associated with the orchestra. The solo voices in the quartet justified their selection, and the clarinet solo was played with great taste. The second number was the dainty Ballet Music in G. A good performance was given of a piece which demands constant attention to *tempo* and marks of expression. Schubert's vocal art was represented by the songs "The Crusader," and the Shakesperian "Hark, hark! the lark," and "Who is Silvia?" sung most artistically by Mr. Jones. The first part of the programme concluded with the Allegro movement of the "Unfinished" Symphony. This was quite the most ambitious item, but the well-balanced orchestra showed itself fully equal to the task, and a really admirable rendering was given.

The second half of the programme was miscellaneous in character, and included violin, 'cello, and flute solos by the music teachers. The choir contributed two unaccompanied part songs by Brahms; and Mr. Jones sang his own settings of two of Browning's "Cavalier Tunes," supported by a fine chorus of tenors and basses. Mention should be made of the sympathetic manner in which all the accompaniments were played by Miss Broughton. The orchestra gave two short pieces by Grieg and Handel (the *pianissimo* playing in the former was of special note), and brought the programme to a close with a most spirited performance of the March from "Tannhäuser." In this the value of the drums, recently acquired by the school, was specially noticeable.

At the evening performance the hall was quite full. In the afternoon the attendance from Nantwich was very poor, but it was gratifying to see a large number of parents and friends of the boys, most of whom had come from a considerable distance to be present. Both audiences were most appreciative, and it is to be hoped that these concerts may become an annual event.

THE CAVENDISH ASSOCIATION.

MANY friends of the late Rev. Henry Solly will be glad to see the tribute to his memory by Mr. Robert Edgcumbe in a letter which appeared last Monday in the *Westminster Gazette*. Mr. Edgcumbe writes as follows:—

"In referring to the appeal of the newly founded Cavendish Association which appeals to University and public school men to recognise the responsibilities of social service, you rightly refer to two pioneers—Samuel Barnett and James Stuart—who have passed away. With your permission I would add the name of another and even earlier pioneer in this excellent work, that of Henry Solly. He, with the warm approval of Professor Seeley, author of "Ecce Homo," of the great Earl of Shaftesbury, of W. E. Forster, and of other distinguished men, no longer with us, founded the Social and Political Education League in 1876, with the object of getting University men to give their services by way of lectures and discussions at working-men's clubs and institutes. For several years Mr. C. A. V. Conybeare and I, in conjunction with Henry Solly, carried on the main part of the organisation, whereby some 500 lectures a year were delivered in all parts. We had quite a notable list of lecturers—though hardly notable in those days—of whom the most distinguished now is the Prime Minister. Back in 1876 there existed no Eighty Club—which afterwards drew off many of our lecturers—and none of the many political organisations which have since come into existence to spread political and social knowledge. But the main idea with which Henry Solly started the "Social and Political Education League" was to get men of liberal education to spare some of their leisure to impart their knowledge to others and interest them in the greater concerns o' life. If with us now, no one would more appreciate the Cavendish Association movement than Henry Solly."

THE CANADIAN FIELD.

SOME quotations from the Rev. W. Cope-land Bowie's reports of his tour in Canada have already been published in THE INQUIRER; the following additions will doubtless interest many readers. On October 9, Mr. Bowie wrote from Saskatoon:—"This is the most wonderful city I have so far visited. It seems to have been created by miracle. Ten years ago, there were just over a hundred people living in sheds and tents; to-day there are some 27,000 residents, many of them living in well-built, comfortably furnished houses. There are wide streets, lighted by electricity, tramways, large shops or stores,

banks, schools, churches. The river Saskatchewan runs through the centre of the city, and both banks are already filled with houses, where a few years ago, I suppose, the prairie wolf roamed undisturbed by the foot of man. There are university buildings which would do credit to many an English provincial city." In the audience of 30 who responded to a hasty advertisement, and who received Mr. Bowie's presentation of religious views with agreement and sympathy, were two sons of Mr. Percy Preston who had travelled far to meet him. There were also present former attendants at our churches in Aberdeen, Dundee, and Wood Green. "With hard, patient, persevering work," a self-supporting Unitarian Church, he thinks, could be built up in Saskatoon in four or five years. From Saskatoon Mr. Bowie paid a visit to Mr. Stanley Preston's farm, thirty miles away, and christened his little son, born last August.

At Moose Jaw, October 12, a place of similar character and development, Mr. Bowie conducted service in a small picture theatre, decidedly unattractive and ill-ventilated. More than a hundred were present, five being women. The small group of Unitarians who have gathered for worship in Moose Jaw under Mr. Pratt's supervision were much encouraged by the visit, and all they want now is a "pioneer Unitarian minister."

Regina is a comparatively "old" city, dating from 1882. It has 50,000 inhabitants. Among its many public buildings are large and imposing churches—Baptist, Methodist, Presbyterian, and others—each affording accommodation for about a thousand worshippers. Mr. Pratt's efforts here had but the scantiest response, not a single resident Unitarian being known to him. The newspaper report of Mr. Bowie's meeting, October 14, said it was "well-attended." Actually there were six present when he opened, and seven when he closed! "My small audience," he writes, "consisted of an ex-Methodist minister, an ex-Baptist, a man who 'did not know that he had any religion' until he heard me speak; another had been 'partly converted' to Unitarianism by the Rev. C. Hargrove in Leeds some years ago; the fifth member of my audience agreed with all I said, but was of opinion that I had left many things unsaid; the sixth was quietly sympathetic and grateful." The seventh was probably the reporter who next day told the public some unrecognisable scraps of the lecture, and was discreetly silent as to his own views. The "six," at any rate, were all for a Unitarian movement in Regina; its possibility would rest, apparently, on help from Moose Jaw, which is only about forty miles away.

At Winnipeg, October 19, a beautiful and well-placed church was dedicated at services attended by 200 in the morning, and over 150 in the evening. The Rev. Horace Westwood settled here as minister a year ago, and is evidently doing excellent work. Mr. Steinthal (a son of the late Rev. S. A. Steinthal) superintends the Sunday school, which now has a good equipment. On the following day, at a meeting of representatives, a "Canadian Unitarian Conference" was formed, which is expected to develop into a most useful organisation. In addition to a visit to the

Icelandic Unitarian Church, Mr. Bowie addressed about 300 to 400 of the leading women of Winnipeg, as guest for the day at a luncheon of the Women's Canadian Club. "It was one of the most interesting and striking meetings I have ever attended," he says.

At Brandon also, a city of 20,000 residents, where Mr. Bowie held a pioneer meeting, he was invited to address a meeting of leading merchants, bankers, and professional men at a luncheon attended by about seventy. This was on October 16, shortly before he left the "West." Subsequent visits were then to be made to the chief cities in Eastern Canada, and travelling via Boston and New York Mr. Bowie is expected home on the 22nd inst. A public welcome will be given to him at Nottingham at the Autumnal Meetings of the B. & F. U. A., and his personal story of the tour will add special interest to the occasion.

THE Autumn Meetings of the British and Foreign Unitarian Association will be held at Nottingham on Wednesday and Thursday, November 26 and 27. Details of the programme will be found among our advertisements this week. The preacher of the sermon will be the Rev. C. J. Street, of Sheffield, and among the speakers will be Mrs. Blake Odgers, Mrs. Herbert-Smith, Miss H. B. Herford, the Revs. C. Hargrove, H. Gow, E. D. P. Evans, J. A. Pearson, Basil Martin, H. McLachlan, and Messrs. G. H. Leigh, Ronald Jones, and R. M. Montgomery.

THE SOCIAL MOVEMENT.

THE publication of Dr. Dunlop's volume on "The Farm Labourer" (London: Fisher Unwin, 7s. 6d. net) will be of great interest to all who, at a time when the unsatisfactory position of the rural labourer is universally admitted, wish to probe into the historic causes of a problem which has become so acute in recent times. The economic degradation of the labourer began about 1760. During the fifty years preceding that dividing-point, the chief feature of agricultural life, Dr. Dunlop tells us, was the existence of a vigorous peasantry, ill-housed certainly according to modern standards, and living a strenuous, hard-working life; but for all that prosperous and well-to-do, and possessed of ample means of bettering their condition. "Even the poorest of their number had a career before them, and meanwhile were well fed, well clad and well warmed." Three factors contributed to this general prosperity of the labourer: the existence of large tracts of common pasture; the possession of various openings for his labour, and therefore of various sources of income; lastly, the great variety in the sizes of agricultural holdings, and, in consequence, of social grades, from the lower of which he could rise to the higher. In addition to these there was another factor in the situation, less obvious, but no less real and valued, and of immense import-

ance for the formation of character. The peasant proprietor and the day labourer had a voice with the large farmer in the politics of their native village, and met to discuss the rotation of crops and other agricultural matters of moment.

* * *

After 1760, the commons, which had been his chief stand-by, were filched from him. He lost his home-crafts, which had been a substantial addition to his income, and became a mere wage-earner wholly dependent on wages, which were quite insufficient to meet new demands on his income. Such rises in wages as did from time to time take place were often quite inadequate, as provisions, the price of which had trebled, might have to be purchased out of wages which had merely doubled. The immediate effect of the enclosure of the commons, perhaps the most potent agency in the degradation of the labourer, was to destroy his prospects, to produce overcrowding with its attendant evils, and to reduce both the quantity and quality of his food. Two significant testimonies on this point must be quoted. Arthur Young, who advocated enclosure, afterwards saw and candidly admitted that the chief cause of the peasants' degradation lay in his material conditions. And Howlett, in 1787, expressed an opinion which was not only appropriate to the circumstances of the labourer, but bears upon the whole topic of adverse economic conditions. "Whatever their vice and immorality," he says, speaking of the peasants, "*I must again maintain it has not originally been the cause of their extreme indigence, but the consequence*, and, therefore, should only be an additional motive to an eager concurrence in any wise and judicious plan for bettering and improving their condition."

* * *

Little was to be expected from the labourer himself, by way of attempt at remedy. Dependent on a wage which was insufficient to support him in health and regular employment, he could not save against the day of sickness and old age, and, indeed, lost any sense of obligation to do so. His "contributions to the solution of his problem at this time," says Dr. Dunlop, "were drunkenness and migration." From 1787 onwards other brains than his own were busy with schemes for the amelioration of his lot. One devised by a clergyman called Haweis is specially interesting, though at the time it proved abortive. It was, in fact, a plan of compulsory insurance. According to this proposal "friendly societies were to be established throughout the country, and every man or woman who laboured for hire, and earned 3s. or more a week, was to contribute each week from a twenty-fourth to a twenty-sixth of their earnings. Every occupier of lands and tenements was to pay in place of poor rates one-twentieth of the rent of such lands or tenements into the insurance fund." Other reformers complained of the extravagance of the labourers' diet, and particularly of his habit of eating wheaten bread, instead of potatoes. This attitude of mind we can understand, for has not lately a humorist proved before a meeting

of a charitable society that it is possible to live on 3d. a day !

* * *

A movement to supply the labourer with allotments, though not very successful, was more discriminating, and is, at least, historically important. The most disastrous step, however, was the policy which obtained from 1814 to 1834 of supplementing the labourers' totally inadequate wages by doles out of the poor rates, a policy which not only completed his moral degradation, but did not even keep him in comfort. The only remedy which was at any time found effectual, and the only one which will have any efficiency for our problem of to-day, was that devised by the North of England farmer as far back as the enclosure period—namely, higher wages. To all who wish to peruse the melancholy epic of the decline and fall of the labourer, the causes and the remedy for it, we heartily commend Dr. Dunlop's volume.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Chester.—The 213th anniversary of the founding of Matthew Henry's Chapel was celebrated on Sunday, November 9, when the Rev. H. D. Roberts, Liverpool, was the preacher for the day. On the following Monday evening Mr. Roberts delivered a lecture on the subject, "Do we Believe in Miracles? Are Miracles Necessary to Christianity?"

Doncaster.—The week evening meeting of the Free Christian Church is held in connection with the Liberal Christian League. On November 4 Mr. E. Capleton, of London, spoke to a large audience on "The History of Liberal Christianity in the Nineteenth Century." The lecturer gave particulars of the movement in England, America and Germany, referred to the influence of literature and poetry on theological thought, and how it was affected by modern science and philosophy. This independent congregation, which has finished its first year in the new building, is in a very promising condition under the pastorate of the Rev. P. W. Jones. The evening congregation numbers about 500, it has a Sunday school of 300, and a women's meeting of 200, besides other agencies.

Durham : Shildon.—The members of the Liberal Christian League have held a Free Christian service every Sunday evening at Shildon. On November 2 Mr. E. Capleton, of London, conducted the service. The congregation numbered fifty.

Kidderminster : The late Mrs. George Hopkins.—The New Meeting congregation, Kidderminster, has sustained a severe loss through the death of Mrs. George Hopkins, which took place on Sunday, October 26, after a short illness, at the advanced age of 85 years. The funeral took place on the following Wednesday, and was of a private character, but was attended by many relatives and a deputation from the church. Mrs. Hopkins belonged to an old Unitarian family—the Dobells, of the South of England—and was a cousin of Sydney Dobell, the poet. She married Mr. George Hopkins, of Kidderminster, who was an active member of the

New Meeting. He belonged to a family which had been connected with the church almost from its foundation 130 years ago. On her settlement in Kidderminster she entered fully into the life and work of the congregation, and for over 60 years maintained her interest in its welfare. Mrs. Hopkins was one of the founders of the mothers' meeting, and during twenty years gave most invaluable services to that institution. For some years she was also president of the Ladies' Sewing Society, which, in its time, did a good philanthropic work among the poor of the town. She was a regular attender at the services of the church as long as increasing years and the state of her health would permit. Her house was ever open to visiting ministers, and her loss is deeply felt by a large circle of intimate friends and by all the members of the New Meeting congregation.

Leeds : Hunslet.—A meeting was held on Saturday, November 8, presided over by Mr. P. Woffindin, chairman of the Committee, to welcome the Rev. Frank Coleman, lately of Wareham, on his settlement as minister of Hunslet Chapel. The following ministers took part in the proceedings, viz., the Revs. R. N. Cross, Mill Hill; W. R. Shanks, Holbeck; T. Paxton, Bradford; and I. S. Mathers. Mr. Ion Pritchard, who was attending a Conference of the Yorkshire Sunday School Association, and other laymen, also addressed the meeting. The singing class, conducted by Mrs. S. Botterill, A.R.C.M., contributed to the enjoyment of the evening. Dr. S. F. Dufton voiced the welcome of the congregation, and Mr. Coleman suitably replied.

Leeds : Welcome to the Rev. R. N. Cross.—A meeting of the congregation of Mill Hill Chapel was held on Friday, November 7, to welcome the Rev. R. N. Cross, who began his ministry on Sunday last. Alderman Lupton presided over a very large attendance. Letters of apology for absence, and of goodwill to the new minister, were read from the Rev. Dr. Estlin Carpenter, Principal of Manchester College, Oxford (a former minister); Dr. Harris, a member of Mr. Cross's late congregation at Southport; Mr. J. Fletcher Robinson, a member of his former congregation at Pendleton, Manchester; the Rev. H. R. Sewell (minister of Headingley-hill Congregational Church), and others. The Rev. C. Hargrove, M.A. (Minister Emeritus), who was prevented by indisposition from attending, wrote saying that, so far as his health and strength permitted, he would be ready to serve and help Mr. Cross. He believed the choice of the congregation to be an excellent one, but the success of the new ministry would depend on themselves almost as much as on the new minister. A message of sympathy with Mr. Hargrove in his indisposition was sent from the meeting. Mr. Grosvenor Talbot assured the new minister and his wife that they were coming to a congregation which would do all in its power to make their ministry useful and fruitful. He was sure that Mr. Cross would add his name to the list of leading men who had worked among them and left their mark in the history of English Unitarianism. The position of a minister today was harder than ever it had been, because of the revolt against religion and religious services. He thought that was because popular education had led people to lose belief in the old dogmas. But that, at any rate, was not a difficulty which their minister would have to contend with. He hoped that Mr. Cross would stay with them as long as his predecessor had done, and gain as much affection. Mr. F. J. Kitson, chairman of the Chapel Trustees, said they had, he felt, got the right man to continue the work that had been going on for so long at Mill Hill Chapel. Mr. Cross would find a band of willing workers to help him. Love of their fellow-men was part of their religion, and Mr. Cross would help them to live up to it. As Mill Hill Chapel

and Mr. Hargrove had been part of his life in the past, so Mill Hill Chapel and Mr. Cross would be part of it in the future. The Rev. F. Wrigley, B.A., co-pastor of Salem Congregational Church, said it was a great pleasure to him on many grounds to be there. At his church they had had many tokens of kindness from friends at Mill Hill Chapel. He hoped the glory of the future would exceed even that of the past. Leeds was a difficult place to work in, but he felt sure Mr. Cross would prove equal to his task. Mrs. Hargrove, on behalf of her husband, presented to Mr. Cross a new Bible for use in the pulpit. The Rev. A. H. Dolphin (Sheffield) conveyed the good wishes of the Sheffield and District Association of Unitarian and Free Christian Churches. The times were, it was true, difficult, but most exciting, he said. Great changes were taking place, and, if they were watchful, they could help to shape a great future out of the new conditions rising around them. Miss L. M. Passavant, whose family had been teachers in the Mill Hill Sunday schools for upwards of fifty years, tendered a welcome on behalf of the schools and the choir to Mr. Cross. Mr. Thew, a member of the Southport Unitarian Church, said the congregation in that town was very sorry to lose Mr. Cross and his wife, who had endeared themselves to them in many ways. They recognised, however, the many more opportunities which Leeds offered, and prayed that his ministry there would be as successful as it had been in Southport. The Rev. W. R. Shanks, minister of Holbeck Unitarian Church, and hon. secretary of the Yorkshire Unitarian Union, and Mr. John Thornton, clerk to the Leeds Justices, also spoke. The Rev. R. N. Cross expressed his gratitude to Mr. Hargrove for the kindly feeling that had prompted the gift of a pulpit Bible. He was very glad to have a minister from another denomination there that night. His relations with ministers of other churches had always been friendly, and he hoped they would continue to be so. There were various methods of service, not only to the particular church, but to the denomination at large, and the important thing was that they should each serve to the utmost of his strength. There was no work which was so worthy of their highest, fullest, and best service as that of the Christian Church. He hoped that strength would be given him from on high to fulfil the task to which he had been called.

London : Finchley.—The second anniversary of the opening of Granville Hall was celebrated last Sunday. There were very good congregations at the morning and evening services. In the afternoon the minister (the Rev. Basil Martin), Mrs. Martin, and the members of the congregation were "At Home" to their friends. Over fifty sat down to tea. There was a short programme of music, and a very pleasant time was spent. Mr. Martin is giving a course of lectures on "Religious Movements of Modern Times," which are attracting a good deal of attention in Finchley. Next Sunday evening his subject will be "The Broad Church."

London : Kentish Town.—A very successful sale of work in connection with the Ladies' Sewing Society and the Girls' Sewing Class, was held in the school room on Thursday, November 6. It was opened by Miss Edith Preston, of Hampstead. The Rev. F. Hankinson, in introducing Miss Preston, referred to her close family connection with some of the original donors to the building fund of the present church fifty-eight years ago, mentioning the names of Chamberlain, Nettlefold, and Warren. Many friends of the church who were unable to be present sent donations or gifts for the stalls, and some of the neighbouring congregations, through their Women's League, sent articles for the sale. A sum of over £77 was raised on behalf of the church funds. Parcels of goods were afterwards sent for the forthcoming bazaars at Ilford and

Hackney, and to the John Pounds Home, a result of the links formed through the British League of Unitarian Women.

London : Mansford-street.—The forty-sixth old scholars' gathering was held in the school room on Wednesday, November 5, there being a good muster of "old" and present scholars and teachers present. Mrs. Flora Cook, Mrs. Austin Eastwell, Miss Gould, and Miss Edith Ryman were responsible for an excellent musical programme. The Rev. Gordon Cooper welcomed the visitors on behalf of the present scholars and teachers, and the special hymns always used on this occasion were sung.

London : Peckham.—Temperance Sunday was well observed at Avondale-road. In the afternoon the Sunday-school teachers, children and friends, to the number of 100 or so, met in the church, and the service was conducted by the minister (the Rev. D. Robson, B.D.) and Mr. John Bredall, who gave an address. The evening service was conducted by the minister. In the course of his address he dealt with two matters of urgent importance: (1) The licensing of places of public amusement, and (2) the sale of alcoholic liquors in the guise of so-called medicated wines. The hon. secretary of the National Unitarian Association writes that the demand for the free literature supplied by the Association for Temperance Sunday has been greater than usual, and that a good many reports of services held have been received already.

Manchester : Cross-street Chapel.—The weekly midday service at Cross-street was inaugurated very simply and quietly on Tuesday, October 7. It has proved a remarkable experience for which many must feel grateful and glad. The service lasts half an hour—1.15 to 1.45. It begins with a hymn, then follow prayer, reading, and address. It closes with a short prayer, or benediction. There is no choir. The singing has been emphatically congregational and impressive and the service has been highly devotional throughout. The attendance averaged 50 for the first three, and 60 for the fourth and two following Tuesdays, the majority being evidently business men. The chapel is open for some time before and after the service. Mr. Oliver Heys, of Longsight, and Mr. R. Burgess, of Bury (late of Moss Side), have kindly officiated at the organ. The Rev. E. L. H. Thomas, minister of the chapel, conducted the services during October, and gave four memorable addresses. On October 7 he took the note of the day, "Unrest," and gave a meditation on the "rest of soul" which Jesus offered. On October 14 the theme was "The Reception of God as a Little Child." On October 21, referring to the disasters of the "black week," Mr. Thomas spoke on Jacob's wrestling with God, and discussed the blessings-in-disguise doctrine, commonly assigned to clericals, but also found in ancient legend. On October 28 he concluded the first set of addresses by speaking on the "Serving of God or Mammon." Dr. Mellone, Principal of the H.M. College, is in charge of the services this month.

Manchester : Longsight.—For the last six Sundays the services have been held in the large upper room of the Sunday school, known as the Gaskell Hall, during the renovation and decoration of the church. On Sunday evening, November 9, the service took the form of a lantern service at the usual hour, when Mr. W. H. Shrubsole, F.G.S., of Croydon, delivered an address on "Hungary and the Hungarians," illustrated by limelight views. The minister, the Rev. B. C. Constable, conducted the devotional part of the service. The congregation will resume worship in the church next Sunday, November 16, when the service will be conducted in the morning by the Rev. H. Enfield Dowson, and

in the evening by the Rev. F. Heming Vaughan. A soirée, to celebrate the completion of the decoration, both of the school and the church, will be held on the following Monday evening. The mortgage of nearly £600 on the church property having been paid off, and the renovation and decorations completed, it only remains to purchase a new organ in order to complete the scheme for which the grand bazaar was held last year, whereby over £1,250 was cleared. The church still needs all the financial aid it can secure for this object.

Mossley.—The anniversary service of the Guild was held on Monday, November 3, over seventy members and friends being present. The Rev. C. E. Reed presided, and addresses were given by the Rev. Joshua Hoyle (Wesleyan), Mrs. Thackary, of Huddersfield, and the Rev. W. H. Lambelle, of Middlesbrough, President of the National Conference Guilds Union. Mr. Harold Whittaker, secretary, read his annual report, which showed the Guild to be in a healthy state. During the four years of its existence fifty meetings have been held, with an average attendance of twenty-nine. Several fresh members joined at the beginning of the new session. An encouraging address was given by the Rev. J. Hoyle. Mrs. Thackary read a thoughtful paper on "The Value of Guild Work," and the Rev. W. H. Lambelle spoke of the good and practical work done by the Guilds in the interests of the spiritual life of the churches.

Nottingham.—The Rev. J. C. Ballantyne began his ministry at the High Pavement Chapel on Sunday, November 2. On the previous Friday evening an induction service, conducted by the Revs. F. K. Freeston and J. M. Lloyd Thomas was held in the chapel. At the conclusion of the service there was a welcome meeting in the school room, at which Mr. E. Wilford, chairman of the Congregational Council, presided. Mr. J. C. Warren spoke on behalf of the Sunday school, and after Miss Phillips, of Christ Church, had welcomed the new minister, Mr. J. T. Perry expressed a similar welcome on behalf of the North Midland Presbyterian and Unitarian Association. Mr. Ballantyne briefly replied, and the remainder of the proceedings were of a social character.

Stalybridge.—A neighbourhood meeting in connection with the Women's League was held at Stalybridge on November 5, under the chairmanship of Mrs. Ellis. Invitations were sent to all the accessible branches in the neighbourhood of Manchester, and a good response was made. About 120 were present from Stalybridge, Gee Cross, Gorton, Oldham, Denton, Blackley, Stockport, and Dukinfield. Addresses were given by Mrs. Thorneley, Gee Cross; Mrs. Berry, Gee Cross; Miss Whitaker, Oldham; and Mrs. Stead, Stalybridge.

NOTES AND JOTTINGS.

MR. GHANDI AND THE TRANSVAAL INDIANS.

The news that Mr. Ghandi has been sentenced once more to a term of imprisonment will not come as a surprise to those who have been following the course of events in South Africa relating to the Transvaal Indians, and if his protest and punishment are instrumental in bringing about the desired reforms, his sympathisers will not regret that he has once more come into conflict with the authorities. Mr. Ghandi is used to suffering for his devotion to an ideal, and he has never at any time minimised the dangers and

difficulties incurred, even by those who take the line of passive resistance, in trying to get the wrongs of the world remedied. His views on the hatefulness and futility of methods of violence are the same as Tolstoy's. Like Tolstoy, too, he lives the life of a sage, eats no meat, works unremittingly, takes no thought for the morrow where worldly matters are concerned, loves the country better than the town, and has made "Truthfulness, Fearlessness and Poverty" his motto.

* * *

THE message which Mr. Ghandi sent to a meeting of the Indian National Congress will serve to show what manner of man it is who has just been condemned to nine months' imprisonment under the Natal Indenture Law for inducing indentured Indians to leave the province:—"The sons of Hindustan who are in the Transvaal are showing that they are capable of fighting for an ideal pure and simple. The methods adopted in order to secure relief are also equally pure and equally simple. Violence in any shape or form is entirely eschewed. They believe that self-suffering is the only true and effective means to procure lasting reforms. They hold that loyalty to an earthly sovereign or an earthly constitution is subordinate to loyalty to God and to His constitution. In interpreting God's constitution through their consciences, they admit that they may possibly be wrong. Hence, in resisting or disregarding man-made laws which they consider to be inconsistent with the eternal laws of God, they accept with resignation the penalties provided by the former, and trust to the working of time and to the best in human nature to make good their position. If they are wrong, they alone suffer, and the established order of things continues."

THE ATMOSPHERE OF MANUFACTURING TOWNS.

IT is interesting to learn that investigations were begun at the beginning of the winter in several of the London boroughs, and twelve other important towns and cities of the United Kingdom, for the purpose of discovering what is the average soot-and-dust fall within certain areas. This scheme is the outcome of the discussions at the International Smoke Abatement Conference held in London last March. Professor Cohen has calculated, from observations made in Leeds and the surrounding country districts, that in the majority of manufacturing towns from 25 to 40 per cent. of the direct sunlight is cut off by the smoke and dust suspended in the atmosphere. The results of this are seen, not only in the blackening of buildings and the soiling of costly piece goods, but in the pallid faces and lack-lustre expression of the workers who have to breathe this polluted atmosphere day and night. It is to be hoped that the work of the committee which has been drawn up to collect facts relating to the soot deposit will result in the strengthening of public opinion on a matter of primary importance in our large, densely populated industrial centres.

OUR CHESS COLUMN.

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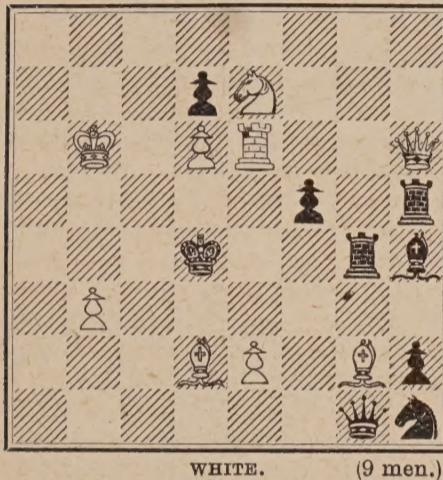
NOV. 15, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 32.

By A. A. RIETVELD.
(First prize Brisbane Courier Tourney.)

BLACK. (9 men.)



White to play and mate in two moves.

SOLUTION TO NO. 30.

1. R. KKtsq (key-move).

Correct solutions from E. Wright, A. Mielziner, W. E. Arkell (and No. 29), T. L. Rix, E. C. (Highbury), Geo. Ingledew, F. S. M. (Mayfield), W. T. M. (and No. 29), L. G. Rylands (and No. 29), R. B. D. (Edinburgh), D. Amos, H. L. (Torquay), A. J. Hamblin, Walter Coventry (and No. 29), A. B. (Liverpool), A. Perry, R. E. Shawcross, W. S. B., Rev. I. Wrigley (and No. 29), Dr. C. G. Higginson, Geo. B. Stallworthy, and of No. 27 from Charles Willing (Philadelphia).

The Brisbane Courier has just concluded an important International Tourney for two-movers, Mr. Arthur Moseley being the judge. The result is that Mr. A. A. Rietveld, a Dutch composer, wins the first prize with our No. 32. Comins Mansfield, of Tiverton, is second, B. G. Fegan (New South Wales) third, and Godfrey Heathcote fourth. There were several honourably mentioned. The first-prize winner does not strike me as anything very wonderful.

End-games.—I was shown an amusing end-game which, at first sight, looks quite impossible: White (3 men): K on K5, B on KR6; P on KKt7. Black (3 men): K on KB2; Ps on K2 and KR2. White to play and win.

Westminster Gazette.—The Saturday chess column is now under the editorship of Dr. J. Schumer, an accomplished problemist. Already his influence is being felt, as it is apparent that the problems are dealt with intelligently, and not merely by a process of quoting prize-winners more or less inaccurately, backed up with slipshod analysis, as has been the case for years. Proprietors of journals, who themselves know little about chess, imagine that a splendid expert at games must necessarily include an intimate knowledge of the sister branch of the game. This has been proved by results to be quite fallacious. This particular chess column has been in the past a mere travesty from a problemist's view point, and it is with much satisfaction that Dr. Schumer's editorship has begun. I wish him every success.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS,
NOTTINGHAM,

The High Pavement Chapel,

NOVEMBER 26 and 27, 1913.

ORDER OF PROCEEDINGS.

WEDNESDAY, NOVEMBER 26.

3.0, Reception by the Nottingham Committee. Short Speeches of Welcome and Response.

3.45, Conference: "Men and Religion." Chairman—Mr. George H. Leigh (President of the Association). Papers on "More Attractive Services, The Brotherhood Movement, and Adult Schools." Speakers—The Rev. Basil Martin, M.A. (Finchley); H. Fisher Short (Park Lane). 6.0, Tea in the High Pavement School.

7.30, Religious Service, High Pavement Chapel. Devotional Service—The Rev. J. C. Ballantyne; Sermon—The Rev. C. J. Street, M.A., LL.B. Organist—Mr. Lymm.

THURSDAY, NOVEMBER 27.

10, Devotional Service—The Rev. Lawrence Clare (Hull).

10.30, Conference of Sunday School Teachers and Workers. Chairman—The Rev. Hugo S. Tayler, M.A. (Vice-President, North Midland Sunday School Association). Short Addresses by the President, Mr. Ion Pritchard, on the Work of the Sunday School Association; the Rev. J. Arthur Pearson (Editor of the Sunday School Monthly) on Graded Lessons, and on "The Place of the Sunday School in National Education," introduced by Mr. T. M. Chalmers, M.A. (Hon. Secretary of the Sunday School Association).

12, Conference: "Women's Work in the Churches." Chairman—Miss M. K. Winser (Nottingham); Speakers—Mrs. Blake Odgers, Mrs. C. Herbert Smith, Mrs. Macky, and Miss Herford (Secretary of the Women's League). 1.15, Luncheon at the Mikado Café. Tickets, 2s.

3.15, Conference on Unitarian Missionary Work. Chairman—Mr. Charles Hawksley (ex-President of the British and Foreign Unitarian Association). Papers on "Our Obligations to the Past," the Rev. E. D. P. Evans, Bury; "The Home Work of the British and Foreign Unitarian Association," Mr. Ronald P. Jones, M.A. (Chairman of the Home Mission Committee); and on "Our Opportunity in the Colonial and Foreign Field," the Rev. W. Copeland Bowie (Secretary of the Association). 5.30, Tea in the High Pavement School. 6.30 to 7.15, Organ Recital in the High Pavement Chapel, Mr. Lymm (Organist and Choirmaster).

PUBLIC MEETING.

High Pavement Chapel, 7.30.

"Our Message for To-day."

Chairman—Mr. J. C. Warren.

Hymn and Chairman's Address.

"Our Message to the Devout."

By Rev. Henry Gow, B.A. (London).

"Our Message to the Sceptical."

By Rev. Herbert McLachlan, M.A., B.D. (Home Missionary College, Manchester).

"Our Message to the Working Classes."

By Mr. R. M. Montgomery, M.A. (London).

"Our Message to Ourselves."

By Rev. Charles Hargrove, M.A. (Harrogate).

DISTRICT MEETINGS.

Wednesday Evening, November 26, 1913.

7.45, Loughborough: Meeting—The Rev. C. Roper, B.A.; 7.45, Ilkeston: Religious Service: The Rev. J. A. Pearson.

A Conference of Ministers will be held in the High Pavement Schools on Wednesday, November 26. The Rev. Charles Hargrove (President of the Ministerial Fellowship) will preside, and a Paper will be read by the Rev. W. H. Drummond, B.A. (London). All Ministers of our Churches are invited to attend.

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Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday November 15, 1913.

* Regarding Advertisement Rates see inside Front Cover.